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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Boston University's School of Theology officially moved into its recently-constructed building on Sept. 15th when more than 300 theology students gathered at traditional Matriculation Day exercises denoting the beginning of Boston University's 111th year of consecutive academic service to the world. Pictured left to right: Leon Confar, Hollywood, Calif., and Gilbert Taverner, Augusta, Maine, students; Dr. L. Harold DeWolf, professor of systematic theology and featured speaker of the program; President Daniel L. Marsh; Dean Walter G. Muelder of the School of Theology.

October 5, 1949

FROM COVER TO COVER

The Rev. G. F. Hubbartt of Indianapolis, Ind., retired member of the North Indiana Conference, writes about JAMES WHITCOMB RILEY, commemorating the 100th anniversary of the Hoosier's poet's birth on Oct. 7, 1849. ..... Page 3

CHURCH AND STATE CONFLICTS DISCUSSED in the current *Harvard Law Review* by Arthur E. Sutherland, Jr., professor of law at Cornell University. ..... Page 4

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READERS WRITE

Defends Against Smear

"Chiang 'Absconded'" was a first page headline in the *New York Times* of Sept. 8th. The despatch thus introduced quoted Senator Tom Connolly (Democrat of Texas) as accusing Generalissimo Chiang Kai Shek of absconding to Formosa with three hundred million dollars (U.S.) of Chinese government funds. The senator was not quoted as accusing Generalissimo Chiang of taking the money for personal use but the implication was there . . . and the headlines underscored the implication. Similar articles have appeared in many parts of the United States.

Knowing your interest and that of your readers in China and the Chiangs, I want to make two observations.

First, no facts have been adduced in Senator Connolly's statement or from any other responsible source, showing that the Generalissimo transferred this money for his own use. The seat of government for Nationalist China was moved to Formosa. The offices and the records of that government were transferred. So was its money. Since when has it been "absconding" when the actual head of a one-party government removed Nationalist funds to the new seat of government? (General Li Tsung-jen is acting president of China but all despatches from China show that Chiang is still the power behind the government.) As one who believes in fair play I consider the senator's implication and the newspaper's headline "hitting below the belt."

Second, I want to express my convictions regarding the Generalissimo's character. I believe that he is rightly honest and patriotic, and also that he is an earnest Christian. The conviction as to his honesty and patriotism is based on the testimony of many Chinese and Americans who know Generalissimo Chiang well, including all four of our China bishops. An American government official who is a longtime personal friend of the Chiangs, stated within a fortnight that he has "unfaltering faith in the Generalissimo as a Chinese patriot, an incorruptible man and a thorough-going Christian." My conviction regarding the Christian character of the Generalissimo is based on personal contacts and knowledge of his rigidly disciplined life, his daily devotional practice and his steady interest in the work of the Christian church.

All of us who have confidence in the Generalissimo recognize his frequent military errors, his rock-like stubbornness and his unwise loyalty to those who have supported him even when they are known to be inefficient or corrupt but . . . and this is the important fact . . . no credible evidence has come to light against the moral character of the man.

This letter is written with no intention of arguing for present military aid to the Nationalist Government. In fact, I am on public record as opposing such aid. I am writing this as one man's effort to protect the name of a truly great leader who has been and is being smeared by influential men and women in America.

(Rev.) Frank T. Cartwright,
Associate Secretary
Div. of Foreign Missions
The Methodist Church.

Efficient And Beautiful

I greatly appreciate your editorial, "Efficient and Beautiful," on the new Boston University School of Theology. Your emphases are just right and you have caught the spirit of what we, the architects and the builders, have tried to express. When the stained glass windows are installed (they are in the process now), there will be added depth to the strength, beauty and religious symbolism of the whole structure. One detail I neglected to point out to you when you paid us your visit last week. Over the main door is the adaptation in stone of the first ecumenical symbol by the Provisional World Council Churches. There is an intended ecumeni dimension in our new school which shou not be overlooked.

Your editorial, so packed with loyal e thusiasm, took for granted what many Zions Herald readers may not know, nam that Speare Hall houses the main admin trative offices of the university. It is go to have the president, the treasurer, and t associated offices so close by.

Thank you for the generous supply copies of Zions Herald which carried t Matriculation Day address by Dr. DeWo It was a truly great historical utterance a we appreciate your carrying it in full. T address has an important message both the university and for the church which y and we serve.

And now that our basic facilities are bei perfected and brought to completion we sta ready to offer our great traditions and he tage, our loyalty to Christ and His chur our quest for the coming of the Kingdom God in freedom and through faith, to qualified young men who wish to enter t Christian ministry, and to offer these treasu of religion with efficiency, beauty, and h mility.

Walter G. Muelder, Dean
Boston University School of Theolo

Liked It

I read with great interest your recent e torial in the July 6th issue of the Zio Herald concerning Garland Evans Hopki I do want to commend you for your coura and great leadership in taking this stand. also thought Karl Baehr's article on M Hopkins was excellent. Keep up the go work.

(Rev.) Chester E. Hodgson
Newark, N

Prayers Wanted

I am compiling a comprehensive antholo of Christian prayers, tentatively entit "Twenty Centuries Of Christian Praye This collection will contain prayers writ by representative men and women of all tions and Christian bodies and of all centuries since Christ.

I shall be grateful to your readers who w send me copies of favorite prayers, ancient modern. I ask that the contributor of a pra give, if possible, the author, the translat and the title of the prayer, and the title a the publisher of the book in which the pra appeared.

Even though I am doing a great deal of search in the field of written prayer, it obvious to me that, without the help of m persons, I shall overlook some prayers t ought to be included in this anthology.

G. A. Cleveland Shrigley
195 Bird Aven
Buffalo 13, N.

James Whitcomb Riley

G. F. HUBBARTT

James Whitcomb Riley, the Hoosier poet, was born in reenfield, Indiana, twenty miles east of Indianapolis, on ctober 7, 1849. Many accounts of his life give his birth ar as 1853, but at the time of his death, July 22, 1916, s relatives revealed from the family Bible the correct te. He moved to Indianapolis in 1879, continuing to ake that his home in the famed Lockerbie Street resince where he lived as a paying guest.

His father was Reuben A. Riley, an attorney; his mother as Elizabeth Marine, both members of The Methodist hurch. He came from a good religious background, — s paternal grandmother, Margaret Slick Riley, an uncensed preacher with two brothers who were Methodist inisters. His maternal grandfather, Abijah Marine, was popular Indiana circuit rider, memorialized by the poet "The Old-Fashioned Bible:"

"As it solemnly gathered the God-fearing people
To hear the old Bible my grandfather read.
The old-fashioned Bible —
The dust covered Bible —
The leather-bound Bible my grandfather read."

As a lad Riley united with the Bradley Methodist hurch in his home town but seems never to have been ceived into full membership. The story told me by a dy on one of my visits to the Riley homestead was that ortly after he joined the church he became a member of e Adelphian Club which gave amateur theatricals. The Iethodist minister severely attacked this group although e himself was such a tobacco chewer that the women of e church put oil cloth about the pulpit to protect the rpet. Riley was so disgusted, feeling that the youthful ramatists were no worse than the preacher, that he never ecame a full member. However, the poet always condered himself a Methodist. As a lad he served the Sunay school as a crayon artist. Between trips with a medine show or as an itinerant sign painter, he taught a class the school.

Early in his career he perpetrated the hoax, "Leonaine," ing the initials of Edgar Allen Poe, and for a time it as accepted as a genuine production of the latter. When became known that Riley was the author, it brought on vere criticism, and it was at this time that Meredith icholson says he began to drink — a habit which he ught and finally conquered. He was deeply penitent er this misadventure, writing to Marcus Dickey, an inate friend and biographer, "My steps are turning gladly wards the light, and it seems at times I almost see God's ce. I have been sick, sick of the soul, for had so fierce malady attacked the body, I would have died with all ell hugged in my arms. I can speak of this now because can tell you I have been saved."

Riley had a distaste for most of the subjects offered in e public schools, but an understanding teacher, Lee O. arris, encouraged him in his love for the best literature. ley quit school at sixteen in spite of his father's efforts have him study law. As his health was not good, a doctor advised that he travel. A medicine show came to Greenfield, and he joined the troop as the easiest way to follow his physician's prescription. Later he and a company of lads organized themselves into a roving signpainter group.

About this time Riley began to write poetry in the Hoosier dialect under the pseudonymn of Benjamin F. Johnson of Boone, supposed to be an old farmer from Boone County, Indiana. These lines appeared in the *Anderson Herald*. Later a few of them were gathered into a small volume entitled "The Old Swimmin'-Hole and 'Leven More Poems." In 1878 his initial efforts attracted the attention of Colonel E. W. Halford of the *Indianapolis Journal,* and as a consequence the poet was invited to join the staff of that capital city daily. He sent some of his verses to Longfellow, receiving a reply from Cambridge that "they show the true poetic faculty and insight." William Lyon Phelps states that in his day Riley was to succeed Longfellow as American's most popular poet. After hearing the Hoosier read some of his productions in New York, James Russell Lowell said, "I have discovered much of high worth and tender quality in your work."

To increase his income for a time the bard gave public readings, which he disliked, as he was ill at ease when traveling. William Lyon Phelps in his autobiography tells of finding Riley in an extreme case of jitters before he gave a recital at Yale, but when he came on the platform, he had perfect command of himself. Bishop Edwin H. Hughes stated that Riley was the best public reader he ever heard. Yale University and Wabash College honored him with the degree of Master of Arts; Henry P. Wright reported that the applause given him at the 1902 Yale commencement was greater than that given to all others combined who were given honorary degrees that year. The University of Pennsylvania and Indiana University made him a Doctor of Literature. The National Institute of Arts and Letters gave him its gold medal for poetry. The bronze statue of him that stands on the court house grounds in Greenfield, presented by the school children of America, has him in an academic gown, an open book in the right hand, wearing his characteristic pince-nez on his nose.

Riley never married, but his well-known poem, "An Old Sweetheart of Mine," is the most profitable verse ever written from a monetary standpoint; he was paid a royalty of five hundred dollars a word for it. In adult years he was not as close to children as one might be led to believe by his childhood rhymes, which seem to have come from his boyish experiences. The atmosphere for his dialect poetry was picked up from the conversations he heard in his home town. William Lyon Phelps declared Riley's masterpiece was "When the Frost is on the Punkin." The author stated his favorite to be "Brave Love, I Had My Violin."

Riley is not thought of generally as a religious poet, yet

(Continued on page 22)

Church And State Conflicts Discussed In The Current "Harvard Law Review"

Church and state relations cannot be resolved by strict logic, writes Arthur E. Sutherland, Jr., in an article in the current issue of the *Harvard Law Review* entitled "Due Process and Disestablishment," because some government recognition and backing for religion has been customary for many years and continues with surprising vigor due to the approval of a large number of the American people. Mr. Sutherland, who is a professor of law at Cornell University, points out that "the number of small instances of government support, or at least favorable recognition, of religious activity is so great and they are so pervasive that they go unnoticed until attention is drawn to them." He notes also that although there is a great deal of lip-service paid to the principle of complete severance of religion from education there is a persistent and widespread practice to the contrary. "Bible reading in public schools continues to be required by statute in many states. School sessions are opened with prayers in a number of places. The invocation by a local minister is an important part of most graduation exercises, and despite an occasional flurry of protest, songs with religious motifs are sung in the public schools at such festivals as Thanksgiving and Christmas." Professor Sutherland concludes that the future judicial fate of such customs will not depend on phrases such as "due process of law," "laws respecting an establishment of religion," or "wall of separation between church and state," but on subtler and less conscious urgings. "The judges who will some day pass on the permissibility of carol-singing under the Fourteenth Amendment will be subject to two forces, historical and customary—a history of trouble from religion in politics, and a persistent, though often disclaimed, habit of some religion in education."

Professor Sutherland gives many illustrations of the intimate association between government and religion. "Under the G.I. Bill of Rights, the United States by the expenditure of public funds trains young men for the ministry in the doctrines of their chosen sects; the states provide tax advantages for religious organizations; New York commands that school busses carry Catholic children to parochial schools; the Army, Navy, and Air Force include chaplains in their tables of organizations; our coins and our postage stamps bear reminders of Divinity; the governors of the states and the President of the United States issue proclamations urging that the people give thanks to God for many beneficences." With regard to the "constitutionality" of chaplains, Professor Sutherland writes "Despite the Thirteenth Amendment (against slavery), the young American is subject to draft, and soon learns that he will be compelled to tidy up his company street whether he likes it or not. The First Amendmen (guaranteeing freedom of religion) has never guarantee him against some association with chaplains, any mor than the Thirteenth has made him immune from fatigu duty."

Professor Sutherland says that the exemption from tax tion of the property of churches and church schools is s common a practice that its directly supporting characte is often forgotten. He quotes from a leading Massachu setts case: "An exemption from taxation is in the natur of an appropriation of public funds, because, to the ex tent of exemption, it becomes necessary to increase th rate of taxation upon other properties in order to rais money for the support of government." Professor Suthe land adds that "the widespread legislative custom of gran ing tax exemptions to church institutions is probably th most important form of government support for religio that exists." And, "just as it seems di ficult to imagine the Supreme Cou ruling chaplains out of the army aft a hundred and fifty years, it seems di ficult to imagine a decision upsettin tax exemptions for churches. This another point where logic and exper ence diverge; and a decision that ta exemption is an establishment of r ligion seems more logical than pro able." Professor Sutherland also o serves that if without exception a governmental aid to religion is barre by the "establishment" clause in th First Amendment, it should follo that the advantages of incorporatic should be denied to religious bodies this is hardly to be expected, howeve

As to Bible reading in the schools, Professor Sutherlar notes that most of the cases on the subject arise und state constitutional prohibitions against "sectarian" teac ings and that most courts have found such reading wit out comment not "sectarian." He says that the custor ary argument that Bible reading is merely a literary e ercise is not very realistic; the statutes which require Bib reading have a strong pious sound, and are, one wou suppose, intended to promote religion in the young. Pr fessor Sutherland writes that the next major battle ov religious education will probably involve "dismiss time" — the practice of letting children leave school ear in order to attend religious instruction elsewhere. "T theory of objectors to this procedure is that while pub premises are not used for the teaching of religion, t mechanism of compulsory education is used to collect ch dren in groups, so that they can thereafter be deliver with convenience to the clergy waiting nearby." He not that several test cases have already been instituted in Ne York.

Professor Sutherland includes in his analysis a revie

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"God is so related to the vital concerns of man's life, and man is so dependent on God, that God is worthy of worship and devotion, and on the highest levels of man's best thought and most loyal love. Whatever the word 'perfect' may mean to a believer, God is perfect. Man's worship of him is based on man's recognition of perfection in God."

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"Our Faith in God," The Advance for Christ and His Church, 740 Rush St., Chicago, Ill.

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of recent Supreme Court decisions in the field of church-state relations. He writes: "In the recent Everson and McCollum cases, the ancient question of government support for religion has twice reached the Supreme Court, and has plagued the justices with the necessity of deciding the point at which the Federal Government will prescribe state religious activity — the point where state support of pious uses becomes something not due process of law. . . . The Supreme Court, faced as it always is with the necessity of deciding when a little becomes too much, and finding itself insufficiently helped by the phrase 'respecting an establishment of religion' has recently redefined that idea in another phrase, originated by Thomas Jefferson, prescribing a 'wall of separation between church and state'." Professor Sutherland observes that in 1930 the Supreme Court found no constitutional obstacle in the way of state-supplied textbooks for students in parochial schools and in 1947, in the Everson case, the court found that a taxpayer in New Jersey suffered no deprivation of due process when a school district gave both parochial and public school children bus fare — but that in 1948, in the McCollum case, the court found that the "released-time" program of Champaign, Illinois, whereby school children received religious instruction on school premises during school hours, was unconstitutional. He comments that the effect of these decisions is not clear. "Somewhere between supplying a parochial pupil books and bus fare from public funds, and letting a public school pupil receive privately paid religious instruction on public property stands the imaginary wall between that which is an establishment of religion and that which is not. Its location with respect to other religious manifestations remains to be seen."

In addition, Professor Sutherland discusses the procedural requirements which a complainant must meet before being able to challenge the alleged unconstitutionality of governmental measures for the support of religion. In particular, he shows how the nonliability of the United States at the suit of a federal taxpayer will probably keep beyond attack a great deal of federal legislation favoring religion. "The federal school lunch program, which includes parochial schools, the religious activities in the armed forces, veterans' education, religious ceremonies in the national cemeteries, and other federal religious acknowledgements are safe unless some person can show that somehow his own religious freedom or that of his ward is infringed and so that he has an interest above that of a taxpayer." Professor Sutherland also gives a brief summary of the struggle for disestablishment in New York, thus indicating why 17th and 18th century religious antagonism is responsible for the existence of latent heat in church-state controversies today. "The limits of public fostering of religion will be the narrower because of half-remembered resentment, at seeing hostile government allied with unwelcome belief in many past generations."

Professor Sutherland concludes by advocating the application of common sense to this highly controversial and emotional area. "Among mankind there are always enthusiasts for all causes, and it is well that this is so; but one conquest only adds zeal for the next, and the Supreme Court may yet be glad to have available a doctrine that some matters are really so trifling that they do not set in action the somewhat ponderous machinery of the Federal Government. A few months after the McCollum decision was handed down, a member of the board of education in an upstate New York village had occasion to visit his school. Christmas was coming, and small children in their classrooms had pasted up various pictures—ladened camels, and wise men, and a star with spreading rays, and cutouts of a cannonized Lycian bishop of the early Christian church, named Nicholas, white bearded and dressed for sleighing in red garments. As the trustee had learned of the McCollum case he fell to thinking about these clearly sectarian manifestations to which the children of the district, under threat of the truancy laws, were unavoidably subjected. He wondered curiously whether a federal court, if asked, would send a marshall, heavy with power and majesty of these United States, to scrape the children's pasted pictures from the school-room walls."

Delayed Pilgrim Assumes Duties

Last Sunday, the day on which Christians around the world observed World Communion Sunday, the Methodists at Rockport and Bay View, Massachusetts received the elements from their new pastor, the Rev. Richard B. Skobe, a Displaced Person who has come to America from Latvia. Mr. Skobe, his wife and three children have been enthusiastically welcomed by the Methodists of New England. They spent most of the last three months as guests of the Methodists at Asbury Grove, Hamilton, Mass., and now have been royally welcomed by the Methodists of Rockport and Bay View.

As more and more Protestants become acquainted with the people who can be brought to this land through the Displaced Persons Act, the more certain we are that our Methodist Commission on Overseas Relief as well as Church World Service are doing superb work in finding people who will make valuable contributions to our democracy.

Last Sunday at both of the churches which Mr. Skobe is to serve, his predecessor, the Rev. Jonathan Cartmill presented the new pastor to the congregations and read the following letter from Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church:

Dear Friends:

My heart swells with pride at the knowledge that the "people called Methodist" at Rockport and Gloucester, Bay View, have seen fit to call the Rev. Richard B. Skobe and family to serve their churches until the Conference session in June, 1950. You have surely exemplified the spirit expressed by Emma Lazarus in lines appearing at the base of the Statue of Liberty —

"Send these, the homeless, tempest tossed, to me:
I lift my lamp beside the golden door."

You have opened your hearts and received those who were "tempest tossed," and given them safe haven at last.

May God richly bless you for this act of Christian love, and may you be blessed in the ministry of this man who knows and walks with the Christ.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, October 5, 1949 NUMBER 40

Local — But National, Too?

Last summer an initiative petition was prepared to have placed on next year's ballot a question relative to the use of Massachusetts tax funds for other than public school bus transportation. This editor joined a number of citizens in signing the petition because the issue is clearly one dealing with separation of church and state. There are now thirty states out of the forty-eight in this nation where some kind of public tax money is being diverted to sectarian uses, and some of us believe that before the issue can be settled nationally, we must battle it out on a state level.

In the course of events some interesting things have come to light. A few politicians have jumped into the discussion with frenzy. They have decried the move to place the question on the state ballot because they say it will stimulate a religious controversy. One of the politicians said that he was opposed to it because it was "focusing public attention on the issue of the separation of church and state." This same politician, speaking on behalf of his particular political party, said that he knew that the appearance of this question would do great harm to his party, and then by some strange means of reasoning familiar only to politicians this man said that he believed in a tw party system and that such controversies on churc and state have no place in political elections.

The attitude of the politicians is revealing to churc men, to say the least. On one hand they try to avo a matter of political principle within our democrat tradition, and on the other hand they obviously a peal to religious differences for political support. The are even going to court to see if they can have th petition banned!

Just where, may we ask, does one go with a que tion like the use of public funds for sectarian pu poses? Some of us happen to believe that the opi ion of voters is more important than the fiery dictat of a handful of politicians. If people elected to ser public office are to hide from a discussion, or allo their own religious prejudices to supercede politic service, then it is time for Americans to demand som changes in political personnel. The current fur over the bus transportation petition in Massachuset is purely a product of the attitude of the politician and the responsibility for "rekindling the dying em bers of religious prejudice" is at their door and thei alone.

It is clear that we cannot depend upon too mar current political leaders of either party for factu leadership as America contemplates its importa problem of separation of church and state. Eve stalwart leaders like John Foster Dulles have ru away from the question, and churchmen must rea ize that the solution to this problem lies in their ow use of the ballot. We are aware of the tragic resul of the religious intolerance resulting from church an state combines; we know full-well that when th Puritan fathers tried to run New England's coloni as theocracies, Roger Williams had to flee; we r member with shame the discrimination practice against Roman Catholics and Jews who were denie religious freedom in the early days of these colonie We know that the disease of church and state com binations produces things thoroughly un-America and that until we close every break in the wall se arating church and state, we will have turmo throughout the land.

We will not follow the vacillating politicians i this vital matter, for they will lead us into the blin allies of expediency; rather we will take this issue t the people who in turn will begin to develop a ne political leadership that will follow the democrat opinion of the voters.

Mock Invasion

Boston experienced a horrible thing last week when . mock invasion was staged by the U.S. Marines. With a full-dress military demonstration of an actual anding, including explosions and mortar fire, Boson's citizens were treated to things like this: (1) they aw a newspaper photographer killed; (2) they saw hree Naval officers seriously injured by a mortar misire; (3) they saw three young women taken to the Boston City Hospital to be treated for shock and njuries; (4) they saw women and men faint. One of the papers said, "Some dropped out of sheer fright and others were crushed in the swirling mass of hunanity which ringed the beach area." *The Boston Globe* reported, "In the terrible show of war which dropped all sham, houses miles away were rocked, vindows were shattered, and an estimated 150,000 pectators were shocked speechless as explosion after explosion shot water and sand skyward."

Morris Fineberg, a photographer for more than hirty years on *The Boston Post,* lost his life in this Marine display. James Callahan, "Moe's" friend, was taking pictures for *The Boston Globe* at the same pot and this is what he said: "When the mortarype gun exploded on the beach I was so busy I didn't know he was hit until I heard someone say, 'Take care of this guy.' For more than an hour and a half stuck there and I couldn't get a word out or leave he place because of the explosions."

Need we editorialize on this story? It was a demonstration, the papers said, "that the kids didn't like!"

The Poet Laureate Of The American Heart

Guest Editorial by Daniel L. Marsh

James Whitcomb Riley is the poet laureate of the American heart. He was thoroughly American — American in his heredity, his residence, his themes, and his habits of thought. He adhered to the ancient pieties and beliefs of the true American.

He has been read by more Americans than any other poet who ever wrote. The most popular American poets before him were Longfellow and Whittier. Their most popular poems: Longfellow's "Hiawatha," and Whittier's "Snow-Bound" — were never read by a tithe of the people who read any number of Riley's rhymes. Where one American on a June morning will quote Lowell's "What is so rare as a day in June?" twenty will be quoting Riley's "Knee-Deep in June." Where one in the autumn will quote Bryant's "The melancholy days are come," fifty will quote Riley's "When the frost is on the punkin and the fodder's in the shock."

Riley mastered the magic secret of poetry: simplicity! He steered clear of choriambics and hendecasyllabic verse. But in his simple style he dealt with the profoundest thoughts of life.

What are the profoundest thoughts of life? Answer: God.

> "Some One's runnin' this concern
> That's got nothin' else to learn;
> Ef He's willing, we'll pull through—
> Say good-by er howdy-do!"

Riley's philosophy of contentment rests upon his fixed belief that God is good, and that He will do what is best for those who love him. Therefore,

> "It hain't no use to grumble and complane;
> It's jest as cheap and easy to rejoice. —
> When God sorts out the weather and sends rain,
> W'y, rain's my choice."

What are the profound thoughts of life? Answer: Immortality. Many are the persons who in time of sorrow use the words of the beloved Hoosier poet:

> "I can not say, and I will not say
> That he is dead. — He is just away!"

The magic and the mystery of the poet is to transfigure life and its environment, under the stimulus of emotion and prophetic insight. The transfiguring speech flows in measured pulse and conforms to a definite word-pattern. Riley is a true poet not only in poetic "conception" of his poems, but also in the technical composition of them. The *rhyme* in his poetry is always flawless. The *rhythm* is as true as the rhythmic beat of nature's heart. He knows the sensuous value of words, and always chooses the right word to bring out the tonal quality that the poem requires. Riley makes abundant use of the emotional and sensuous appeal which is found in the musical letters of the alphabet, namely: "l." "m," "n," and "r." He so uses words that the slow change in vowel quality produces a feeling in one like looking at that part of a picture where the shade gradually blends with the light. His poetry is the free, capricious melody of nature, an uninterrupted voluntary of the heart. It is the application of ideas to life. It stands out pre-eminently because of its naturalness, exuberance, vitality and sincerity. It is always spirited, fresh, original and full of the sap of life.

Verily, James Whitcomb Riley is the poet laureate of the American heart.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 16.

GOD AND THE NATIONS. ISAIAH 1:27-28; 10:1-4, 15.

The National Concern of the Hebrew Prophets

The prophets of Israel were conscious of their nation's sins. They were not so much concerned about personal righteousness, however, that they lost sight of the relations of citizens to their nation. We must always remember that national sins and virtues loomed large in the thinking of the religious leaders of Israel. It was the nation's sins to which Isaiah pointed when he opened this prophecy: "Zion shall be redeemed with judgment, and her converts with righteousness." (Zion sometimes means the whole city of Jerusalem, but it really is the southwestern hill of the city.) In any case, the city of Jerusalem was to the Jews their Holy City. In the mind of Isaiah the Zion of Israel, Jerusalem, could be saved only by an act of judgment on the part of God.

Judah, the Southern Kingdom, was in a state of fear and turmoil in the days of Isaiah. Invasion was threatened and Isaiah was keenly aware of the international situation of which Judah was a part. He was looking for rays of light in the dark sky which overhung his nation.

We need to take heed of the relation of present day preachers to their nation. Now and then some pious soul frets over the social leanings of the pastor who gets concerned over national affairs. There usually follows the complaint that preachers have deserted the Gospel of Jesus and have taken their pulpits into politics. From people whose religion is rooted in nationalism past and present, and who are for their nation right or wrong in every war and back yard border brawl this comes with a surprise. And let no one mistake how they rate the Cross and flag in these United States. It should appear obvious by now that the nation calls for and receives sacrifice unto death from its citizens while the average churchman would settle for attendance at a church supper as an act of supreme loyalty. It's a strange kind of devotion we witness in an age which seeks to live by the sword rather than the Cross. The Hebrew prophets knew no master's voice but that of their God.

The Prophetic "Woe Unto Them"

It is very interesting to observe that the Hebrew prophets rated sinners as traitors to their country. Bear in mind that everyone who was within the pattern of the Jewish belief in the idea of "The Chosen People" regarded the nation's mission as salvation from sin. They were not at their best a nation of empire builders or economic messiahs. They were trying to exalt God and to become a real religious state. That they failed was not due to a mistaken idealism but to human frailty. From the days of Abraham till John, writing on the lonely island of Patmos about a new heaven and a new earth, the religious Jews were looking for a day when their religion would be universally accepted. Every modern Christian hopes and prays for the general acceptance of Christianity by the entire wor But we do not rate any nation as God's own chosen M siah. As a religion Christianity has not made any state missionary or cast its lot with any economic system. this we have gone far beyond the Hebrew people a their prophets. Now and then a church gets empire bui ing notions and steps into the international picture as sect or denomination but only at its own peril. The wor is not looking for a national or sectarian savior.

The woes Isaiah and other Hebrew prophets pr nounced on sinners were sometimes due to their si against the nation. More often the prophets singled o sins which were against people. Isaiah blasted the judg who rendered unrighteous decrees and turned aside t needy in the courts. They railed at the practice of givi undue weight to the cases brought for judgment by t rich. For all who took advantage of widows the proph reserved their strongest condemnations.

The Patience of God

In all of their burning condemnation of the sins of t people, personal or national in character, the proph never lost the sight of the mercy and patience of th God Jehovah. After listing a long set of grievious sins t prophet Isaiah made this sharp and yet softening sta ment; "For all this his anger is not turned away, but h hand is stretched out still."

Man is an impatient, exacting and hair-splitting creat when he gets a good chance to render judgment for against his fellow man. If he is on a judge's bench he w usually harp on the majesty of the law and the sanct of the courts at the expense of some poor man overtak in a sin or fault or crime as the vocabulary varies. T quality of mercy is even strained when godly men a called to pass righteous judgment on their erring fello

The mercy of God is extended to the humblest sinr who has been caught in the network of sins and th consequences. The chief reason for God's mercy lies His very nature. To this we may well add the wide ran of the divine knowledge. A Supreme Being who has h something to do with billions of people over long ag must surely know how easy it is for men to sin in a wor in which many have lived, many have been denied a chance at the most meager livelihood or have only t barest of life's necessities. Even if our priests, prophe law makers and judges knew more than they do abo man and his limitations they would fall far short of t perfect patience of God with men. This is no excuse f moral laxity, for God is patient with man's limitatio and his weakness.

We are slowly finding out that God does not leave h world to the prey of exploiters and selfish interests definitely. Against all such he sets his law and on the he renders a rugged and often harsh judgment. It is f the victims of man's exploitation and cruelty that God h mercy and with whom he has infinite patience.

Christ Makes A Difference . . . In Japan

CHARLES H. GERMANY

"Do you do anything differently now day by day than you did before you became a follower of Jesus Christ?"

Rather than have a regular Bible lesson for the final meeting of an English Bible Study Class taught at a church in Kobe, Japan the past nineteen months, I asked this question. This class is attended by university students and young men and women working in banks and businesses in Kobe.

I asked the question and suggested that I hoped some of them would be willing to give very personal answers. I looked over the group, noting in my mind the ones who had been led out of backgrounds of Buddhism and Shinto into Christian discipleship during the past months. I sat down, not knowing whether they would respond in the meaningful way I hoped for. They did respond, however, and in a wonderful way. It made the next hour a moving experience in the realization that in the lives of young people throughout Japan Christ *is* making a difference.

Mr. Yano was the first to reply. One afternoon about six months ago, Mr. Yano came by our house and asked if I could help him find a job as interpreter in some branch of the occupation army. He said he was having to give up his present job with a Kobe company.

This morning, as Mr. Yano gave his sincere and challenging reply to the question, I realized why he had wanted to change jobs. Mr. Yano said, "As I became a Christian I learned that Jesus Christ expects his followers to live through the day according to the will of God. During these days in Japan it is hard for a business man to keep from having some black market activities. The business for which I worked made what I guess would be called black market deals. This didn't bother me before, but after becoming a Christian I thought that I could no longer keep a job which made it necessary for me to do things sometimes which I did not feel were right. That was the time when I came to you and asked you to help me find a new job. I believe a Christian must try to live through the week and on Sunday as nearly as he can according to the teachings of Jesus Christ."

As I listened this morning to these words from Mr. Yano I remembered the fact that he is the oldest son in a family of three boys, a mother, and no father. One boy is crippled and cannot leave the house. He earns a little money repairing radios at home. Mr. Yano is responsible for the family. Notwithstanding this, he gave up a good paying job to work for less money with a clear conscience. *Christ does make a difference!*

Mr. Nakano works as a library assistant in the library sponsored by the army for the Japanese people in Kobe. Mr. Nakano said, "I've been reading a book in Japanese that has helped guide me in day by day living. I am not sure how to translate the title into English, but I think it is something like *Imitation of Christ.* I am trying to do everything now more like Jesus Christ, as if in his presence."

Kobe students studying in lounge room at Palmore Institute

Later on Mr. Nakano described a problem which bothered him about living as a disciple of Christ. I believe he did not realize he was outlining one of the basic problems of Christianity and life which has called forth serious studies by theologians. "The Christian," said Mr. Nakano, "must live in society, within the systems and according to the laws of society. He can't cut himself off from society. But often the systems and laws of society are not just like God's will. So, the Christian has a hard time knowing always what is right. I know that I must control my life in society by the Christian ideal."

Now remember that the young man speaking had no long background of Christian democratic theory and ideal. He served in the Japanese army. He was taught that his state was divine and that he must not question the authority of his state. In the Orient, too, there is something pretty rigid about society and customs, so that the individual seldom wishes to stand against the current. It meant something to me to hear this young man confess allegiance to a Christian ideal greater than the claim of state and society. *Christ does make a difference!*

The third person to speak this morning was not a young man. He was an old, retired professor of Kwansei Gakuin University, one of Methodism's finest schools in Japan. Mr. Mono is a sight to see! His face has all the wrinkles which seventy-eight years can bring. The wrinkles almost cover the small sharp eyes. His head is nearly bald. He always wears the same old, ragged kimono and always walks with a staff which, through the years, has gained a polished luster. To see him walk down the street calls to one's mind all that is typical of the Orient. But what a busy mind! His questions and observations in the study class are some of the most searching and creative.

There was nothing new or particularly youthful about the reply of Mr. Mono to the question this morning. It was a rich testimony that revealed the heart of many years experience of life with Christ in Japan. Following

the scripture lesson of the morning (Romans 12:1-3), Mr. Mono said, "It is the renewing of the mind which is important to me. I am always thinking and trying to renew my mind. Before I was baptised a Christian I tried to cultivate morality in my own power, but I found it impossible. I determined to give my whole life to the spirit and truth of Christ. Now I try to renew my mind constantly."

I asked Mr. Mono what the renewing of the mind meant to him. He replied, "It is feeling the presence of God with me and Christ's spirit moving in my mind. If Christ's spirit enters and is there, my mind is new." For many years now *Christ has made a difference in the life of this old man.*

The Reality Of Life

Another young man spoke — Mr. Nakao, a student. "From Christianity I have learned the reality of life." I asked him what he felt that reality to be. "I think that reality is the love of God," he replied, and added a little quaintly, "Christianity can renew my character from the bottom of my mind." He continued, "I am trying to serve society by being a Christian." I asked how he felt being a Christian helped him to serve society. "First," he answered, "I am taught to love my neighbor, then I am able to love the world, all mankind. The world needs one thing — that each other can love by becoming Christian." The English is a little strange, but the heart of the matter is there, is it not? Remember a Japanese is speaking, a former soldier, who has had to unlearn many other things before learning Christ's truth of love. *Christ does make a difference!*

Mr. Ueura, a former Japanese naval officer, whose friendship I have come to value, was in Kobe this morning on a short visit. He observed next, "I sometimes shrink from being a Christian. It is rather terrible to be a real Christian." With searching inner honesty he went on, "The Christian is demanded to love, but in much of my effort I find myself really self-centered. I find many doubts in real Christian life." We asked about these doubts, and he explained, "For one thing, if I really want to be a Christian, I do not worry, as Christ taught, about two suits or a purse. I wonder about this in practical life. In the actual world is this possible?" I believe that Mr. Ueura will press on toward an understanding of this matter.

Mr. Takashima was the last person to speak this morning, for we had already gone past our time. A student in a Kobe college, Mr. Takashima received Christian baptism from the pastor of the church last December. This morning he said, "After baptism I got the aim of my life. I wish to pass from a worthless to a worthwhile life. Christ can lead me."

I think you will find of interest a letter which Mr. Takashima handed me after Bible class a few Sundays ago:

"Dear Mr. Germany:

"I'm Naomitsu Takashima. I'm preparing now for the examination of Osaka University.

"I like chemistry, especially organic matter chemistry, and in my spare time I would often put together radio. I love everything in the science.

"On Easter Sunday I got something in sunrise servic at Suwayama Park. I don't know from where it cam but I think it is the greatest joy which the Christian ou selves can feel. Nothing are in the world and in the hu man life more happy than I am a Christian. I receive baptism by Pastor Saito on Christmas Sunday in last yea

"Now, in Japan it is the best season in a year. Cherr trees and peach trees have many many their beautifu flowers on. But on the contrary some of us live in th unsafety by Chinese civil war. I hate Communism. fear that the peril to the Christians in Japan will com unexpectedly fast if we Japanese can't have the prote tion of America. But, I will not abandon my faith in an case. Whole my life is the life of a faithful Christian.

"Yours very truly,

Naomitsu Takashima.

Christ does make a difference!

It is not without meaning, is it, the mission of Chris in Japan? Japanese young people have had a difficu time the past few years. It is not over yet, by any mean Some of the young people are tired of the tussle of idea and are just setting aside the question of what to believ about life until a future day when things are more ce tain. Meantime, they are pretty much self-centered, ir terested in good jobs, money and security. On the othe hand, most of the young people are still trying to fin new conviction and direction. There is an interest i Communism and a wider interest in just materialism, a well as continued wide interest in Christianity.

The future is uncertain. The Christian program is nc yet strong enough to play its most effective role in de termining the direction which the inner life of Japan wi take. The missionary force is understaffed. Nation-wid Christian planning is not strong enough. Protestant str tegy is not as sharply drawn as it must become. Bu the door is still open. Throughout Japan young peopl and old are finding new faith and hope in Christianit

Our conviction is that just as Christ has made a diffe ence in these lives described above, Christ can make *th* difference in the total future of Japan.

CROWD THOUGHT

Manfred A. Carter

The mind of man is smothered by a crowd,
When he is driven down the city streets to kill,
But all his peaceful thoughts would echo loud
And long upon a country hill;
The mind of man is ground to dust and blown
Upon the winds of circumstance today,
Because he lives where no bright bloom is grown,
Where he may hear the wheels but never pray.

Our cities will be dry grass in the flame
If blow torch arrows burn the sullen sky;
I'll trust the towns where men are called by name —
Where men still cry against an echoed lie.
The curse of this age is our panic mind
That sends the country boys out fighting blind.

Four Propositions — A Theology

TAYLOR E. MILLER

Protestant ministers are being asked to concentrate hese days on one of the most difficult tasks of their pro-ession, that of explaining the faith to their parishioners. Occasionally ministers, serving as instructors in colleges, ire called on to help. One attempt to meet this request ias resulted in the declaration of four explanatory propo-itions which are designed explicitly for the purpose of imple, clear and direct description. The propositions iave been set before several groups of college students ind adults and have received encouraging response. The ntent is to move from the individual, with the data of iis own experience, to the general demonstration of the iature of God in Christ. Thus the first proposition is concerned only with the individual and his orientation to iis environment.

Your Mind Is More Important Than Your Body

We had been overrun, particularly during the twenties ind the thirties, with the psychology of Freud and Wat-son behaviorism. The emphasis had been placed, for pur-poses of psychoanalysis, on the individual's response to physical stimuli. The period of the forties has seen a distinct swing away from this limited approach to a con-sideration of the individual ego as distinguished from bodily function. This new concern is sometimes called by the professional psychologists, introspective psychology. But it has received its most active support from practical observers of man's activity rather than the theorists. Psy-chosomatic medicine with its tremendous advance during the war has been particularly concerned. Biologists like Lecomte du Nuoy in "Human Destiny" have pointed out the natural scientific support for the movement. Psy-chiatrists, concerned with social problem cases, have found the emphasis very effective, especially in the new field of group therapy recently publicized by *Reader's Digest*. This attempt to distinguish the mind from the brain, as the latter is a part of the body, is a new light on the horizon for the guidance and support of the Christian religion and Jeffersonian democracy.

This same transition is taking place in the fields of sociology, economics and history. These three, together with psychology, are all concerned with the human being. The effect of the new movement is to drive them out of the realm of the natural or physical sciences where their leaders have been trying to hold them. Such leaders have sought to define their fields as belonging in the area of the physical sciences, because they felt that man, as a physical being, could be explained and controlled much more neatly and efficiently than man as a rational being independent of the deterministic nature of physical me-chanism. With Freud and Watson dominant in phychol-ogy, J. F. Brown of the University of Kansas could say for sociology that "we have every reason to believe that increase in knowledge of the biological and social sciences will further curtail the domain in which 'freedom of choice' in the scientific psychological sense operates," (Brown, J. F., "Psychology and the Social Order," p. 337). Stuart Chase could say that economic laws are the major factors in determining the future of human society, and all words such as "idealism" and "heaven" must be re-ferred to the physical structure of the world, (Chase, Stuart, "The Tyranny of Words," p. 359). Historians could renounce all philosophies of history in favor of the art of bookkeeping which demands that events must only be recorded and never interpreted.

But the study of man would not long submit to such confining definitions. Talcott Parsons of Harvard de-clared that change is due to human value judgments as well as environmental influences in the field of sociology, (Parsons, Talcott, "The Structure of Social Action"). Theo Suranyi-unger of Syracuse argued that human wants in economic processes are not only represented as func-tions of time and space, but also are concerned with taste and social attitude, which brings economics "back to the threshold of highly psychic considerations," (Suranyi-unger, Theo, "Individual and Collective Wants," *The Journal of Political Economy,* February, 1948, p. 4). And Toynbee has captured the field of history with his ex-planation of the rise and fall of civilizations on the basis of human character development. Psychology, which deals most intimately with such studies of human nature, has recognized again the truth of the statement of Her-mann Lotze. The great German philosopher and med-ical doctor of the latter part of the last century, who was often called the father of modern psychology, declared that the "many sensations will never coalesce into a joint sensation unless we suppose, in addition to them, a fa-vored being to which all transfer their states; and then that will be the soul of such a body," (Lotze, Hermann, "Microcosmus," p. 161).

Your Mind Is Like The Mind Of God

With the designation of the individual human being as a mind, using his body only as the instrument for his de-sired action and the means of his receiving sensations as evidence to be used in making judgments, we find that the sphere of time and space is surrounded by another and larger sphere known as mind. We can call this physical object of time and space a sphere, if Einstein's theory of the curvature of space is correct, or perhaps we should call it a spherical tunnel in order to account for the continuum of time. However we designate it, we can think of the human mind residing in the outer area, receiving information from and directing activities with-in the inner area, the physical world. William Hocking of Harvard calls this process of directing physical ac-tivities, "displaceable causality," and thus explains man's ability to reroute physical processes such as the building of a dam to reroute a flowing stream and harness power, or the combining of musical sounds to produce a sym-phony. The man who first discovers one of these activi-ties is said to create it, but he has not created it out of

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nothing. The possibilities of the action were already available to him both in the physical world and in his own reason. The existence of these possibilities makes necessary the existence of another mind to explain their original creation. Such a mind would have to be similar to the mind of man to provide for man's understanding of the things created for him. But since man can only rearrange what is already available to him, the other mind must be unlimited in the ability to create where man is limited.

This résumé of an argument for the existence of a personal God emphasizes the proof of personal human experience interpreted by man's reason. Since God has given man reason, it seems sensible to say that he should use such reason to explain the world in which he acts and the God who is the Creator both of that world and man's own mind. Once understanding of the basic position is established, the idea can be translated into action. It was this basic argument that prompted Jefferson and Madison to assert that the individual man is first a subject of the Governor of the universe before he is a citizen of civil government. From that point on the civil government is forced to treat the individual citizen with respect to his eternal nature. If this point is never established, the civil government is not bound by any such requirement.

The Physical World Is The Body Of God

Having proceeded from the mind of the individual human to the mind of God, we may now make a return trip to human experience through the physical world. God as Creator demonstrates His reason in the orderly and systematic design of the universe. Such regularity of arrangement makes possible the precision of the scientific investigation. But order and system are not enough. The mind-like quality of God cannot be demonstrated by mechanism alone. There must be a purpose. The creator of the printing press has to conform to a mechanical law, but the culmination of his achievement is not in the mechanical process. It appears in the ideas that are conveyed from one mind to another through the printed page. The communication of ideas is the purpose of the operation and without that there would be no real evidence of a mind-like activity. The press could have happened by chance, unlikely as that may seem, because its appearance apparently involved no addition to the mechanical law of cause and effect. Thus, if the world is to be the body of God and obey the deliberations of His mind, it must have purpose. Du Nuoy's latest book, "The Road to Reason," published posthumously, seeks an explanation of the relation between science and purpose strictly from the scientific point of view. His argument is a climactic contribution to the common investigation of science, philosophy and religion for the whole truth about the world. Perhaps more than any other, this book demonstrates the distinct advances of twentieth century science over that of the nineteenth century and puts the skids under so-called modern religious humanists who are still tied to the apron strings of the earlier view. Its reviewer in the *New York Times,* Waldemar Kaempffert, points out that in the latest conception of matter, "because it is impossible to explain by mechanical laws what goes on within the atom, that is by invoking cause and effect, the mathematical physicists have been driven to the expedient of dealing not with substance but with events, hence with probabilities," (Kaempffert, Waldemar, "Science and Purpose," *New York Times,* November 21, 1948).

Even with all this support from science, the argument does not need to rest there. It moves over into the field of history, which might be characterized as an intermediary between the pure observation of science and the pure interpretation of philosophy. Here it finds a very significant support from Toynbee. The purpose of any environment is to develop the human beings who are forced to struggle within it. The degree of enlightened response to the physical conditions on the part of the society determines the advance of the civilization. Thus the whole magnificent sweep of the time process becomes an instrument of human growth. But why does God desire the mental growth of human beings? With the realization that His mind is like our minds the answer seems rather obvious. We desire companionship with other minds. In fact, we cannot live as normal human beings without it. God desires it also and therefore has created us with the capacity for growth. We are made in His image with the gift of reason. Why then didn't God create us as perfect beings like himself, so that he could proceed to enjoy complete companionship with all men at once? Again we may turn to our own experience for the answer. Such beings would be automatic robots without freedom, and freedom is man's most precious privilege. God in His own freedom would certainly want man to have his.

The Mind Of God Is Unlimited

Finally — yes, we may use that overworked homiletic term, for now we must deal with the complete demonstration or revelation of God in Christ. Finally, we must bring together the two areas of experience between which we have been oscillating, the human and the Divine. God not only created human minds for His own companionship, but also a physical world in which they would have to use their own free reason in order to overcome the difficulties that continually involve struggle for growth. Consequently, He would not leave them "comfortless" and without help. If this statement prevails it cancels out completely any form of secular humanism which has been so active within the precincts of the Christian religion during the recent past.

God helps men to grow, first by example in order that they may understand, and then by mental or spiritual stimulus which we might call grace, in order that they may exercise the necessary will to accept the results of the understanding. The examples of God appear in the lives of the prophets and sages of all ages as these individuals used their own understanding through the graces of God. But such examples have never been completely adequate and therefore at the proper time in the development of man's understanding, God gave Himself in the life of Jesus as a complete example. Since that time the limitation of ignorance has not been the dominant problem

man, but rather the limitation of will has been the main stumbling block on the pathway to growth.

If an extremely simple comparison is possible, we might refer to the common puzzle of the two nails. These nails are so twisted together that the separation of them is an intricate affair. They are handed to the neophyte and he works for several minutes trying to separate them in what, at first, appears to be a very simple operation. He becomes disturbed at his failure and hands the puzzle back to the initiated one, who performs the separation with a devious twist. Perhaps this process is repeated several times before the neophyte succeeds and becomes one of the initiated. So it is with the Christian; he observes the life of Christ, tries to follow again and again, and succeeds in some small experience. That becomes the greatest experience of life, the key to success in all things. The example has given meaning and purpose to everything he does from then on. It is all the explanation he needs. Christ demonstrates not only a way of life in His own conduct, but also the ascendancy of the mind over the body in the miracles, and even the triumph of life over death.

Such an assertion brings out the inevitable question, why does God break His own natural law to give this demonstration to men? The question presupposes the primacy of the natural law rather than the purpose of God. It reflects the concern of the religious leaders of the twenties and thirties for nineteenth century science. The great weight of scientific opinion in the present, du Nuoy, Einstein, Toynbee, declares the primacy of purpose. The religion of Christ has never ceased to declare it. The purpose of God is to create living, growing, creative spirits. The reason of God does not allow for purely magical acts, but only demonstrations that would make possible the growth of man through reason. Emotion becomes meaningful as an instrument of reason, but fails miserably in chaos when it appears without direction. God's purpose is partially fulfilled by the creation of natural law within which men are disciplined for growth. It is further fulfilled by the creation of a moral law which guides their growth.. And it is completely fulfilled by the demonstration of the inadequacy of the natural law to answer all of man's needs. That final demonstration, which continues through the work of the Holy Spirit where it is known most intimately in worship, is entirely unique in the divine Christ living a human life as Jesus.

A Methodist Bible School

FRANK B. STANGER

Principal R. Newton Flew, the grand old man of ecumenical Methodism, in his scholarly work entitled "Jesus and His Church," concludes that "The principle of authority in the New Testament Church is closely connected with the Word. . . . The principle of authority in the Ecclesia is firmly based on the divine revelation." This apostolic conception of the ultimate authority of the Word of God has always been fundamental in Methodism. John Wesley spoke of himself as "a man of one book:" "O give me that book! At any price give me the book of God! I have it: Here is knowledge enough for me. Let me be homo unius libri." In 1738 John Wesley declared that he and his associates were "resolved to be Bible Christians at all events; and, wherever they went, to preach with all their might plain, old Bible Christianity." And our Articles of Religion declare the sufficiency of the content of the Holy Scriptures for our knowledge of salvation.

But, alas, how ignorant many of our people are concerning the Holy Scriptures. They may know much *about* the Book, but they do not know the Book.

Many more of our people are confused. On the one hand, they are told that Methodism is founded upon an incorrect interpretation of the Scriptures; on the other hand, they are assailed by those who say that contemporary Methodism is tending to ignore increasingly the Holy Scriptures.

Conscious of a real need for such an institution, representative laymen and ministers of the New Jersey Annual Conference have formed The Methodist Bible School which will open in State Street Methodist Church, Camden, N. J., on Tuesday evening, October 4th.

The school, being distinctively Christian and Protestant and Methodist, is established doctrinally upon the fundamental tenets of evangelical Christianity, together with an acceptance of the teachings of John Wesley "as an aid to understanding the Holy Scriptures in relation to free-will, grace, justification and sanctification."

The purpose of The Methodist Bible School is four-fold: (1) to present the Bible as the living, infallible Word of God for today; (2) to promote and encourage our students in the study of the Bible in order that each one might become a workman "that needeth not to be ashamed, rightly dividing the Word of Truth;" (3) to interpret the emphasis of John Wesley in faith, in experience and in practice; and (4) to quicken the spirit of evangelism in the hearts and lives of our students.

The school will be held on Tuesday and Thursday evenings of each week. Each evening will consist of two class periods and an assembly period. Any person who is 16 years of age, or older; or who has completed two years of high school, may enroll in the school. There is a nominal registration fee of $5.00 per semester.

The following are the administrative officers of the school: Dean, the Rev. Frank Bateman Stanger, S. T. D., The First Methodist Church, Haddon Heights, N. J.; registrar, Mr. J. Walter Kline, Sr., a layman of First Methodist Church, Westville, N. J.; business co-ordinator, Ralph C. Madden, Jr., a layman of State Street Methodist Church, Camden, N. J.

The following ministers of the New Jersey Conference are serving as members of the faculty: the Rev. Albert L. Banse, West Collingswood, N. J.; the Rev. James F. Boughton, Pleasantville, N. J.; the Rev. Thomas F. Eden, Woodstown, N. J.; the Rev. Joseph T. Edwards, Camden, N. J.; the Rev. Harry F. Henry, Collingswood, N. J.; the Rev. Robert B. Howe, Glassboro, N. J.; the Rev. Everett N. Hunt, Camden, N. J.; the Rev. John D. Merwin, Berlin, N. J.; the Rev. William W. Morrow, Burlington, N. J.; the Rev. Charles A. Sayre, executive secretary, New Jersey Conference Board of Education; the Rev. Howard F. Shipps, Delanco, N. J.; the Rev. Frank B. Stanger, Haddon Heights, N. J.

Books Reviewed

"How Came Our Faith"

By W. A. L. Elmslie
Charles Scribner's Sons, New York.
Price: $3.25.
Reviewed by Charles D. Brodhead.

Like the cry of a century ago of gold found in California, so are these 401 pages of the gold of divine truth in the Old Testament and its relevance for our Christian faith today. In this year of Methodist Advance, with the stress on our faith, how timely is this treatment of the religion of Israel and its contemporary significance! The author, Dr. W. A. L. Elmslie, is principal of Westminster College, Cambridge, England. He writes as a professor of Hebrew and Old Testament with interest, illumination and inspiration.

This is rewarding reading for preacher, teacher, and general reader. The casual reader may be glad some of the details are in the copious footnotes, but the more scholarly reader will be grateful and pause over them. Maps of the Old Testament world, Palestine, Jerusalem, and the route of the Exodus prove helpful. His interpretations of the eight great prophets stand out like mountain-peaks: Moses, Samuel, Elijah, Amos, Hosea, Jeremiah, and the Poet Prophet. Such an Old Testament survey is an admirable treasure-chest.

"Japan Begins Again"

By William C. Kerr
Friendship Press, New York.
Price: cloth, $1.50; paper, $1.00.
Reviewed by Charles D. Brodhead.

In graphic touches William C. Kerr, for over forty years a Presbyterian missionary in the Orient, has written of the new day in post-war Japan. Here is a Missionary Education Movement book that should be widely read and studied not only because of its live interest but also its blend of realistic fact and hopeful faith.

It is dedicated "to a real life partner," and Grace Kerr, in a story prior to chapter six, tells of the reply of Toyohiko Kagawa, when his friends gave him a much-needed suit, and he wrote to them: "Thank you very much for your kind gift to me. I appreciate your sympathy with us. As my daughter has no clothes, she wants to wear it. Therefore she wants to express her gratitude to you also." Comments Grace Kerr, "What a man! And whose is the suit now?"

The author captions chapter eight as "Life Begins at 2600," for 1949 in Japanese chronology is 1609, in round numbers 2600, when "Japan is being born again as a democratic nation." In the Far Eastern calendar 1949 is also the "Year of the Ox," when the Japanese "will make the symbol come alive."

Luman J. Shafer, chairman of the Interboard Committee for Christian Work in Japan, has written the introduction. Christian Americans of all denominations will read these 158 pages and be more intelligent and alert about one of the most significant events of this mid-century.

"The Adventure Of Prayer"

By Bishop Donald J. Campbell
Abingdon-Cokesbury Press, Nashville.
Price: $1.25.
Reviewed by Clarence F. Avey.

The suffragan bishop of the diocese of Los Angeles here discusses the primary features of prayer. Such titles as "The Environment of Prayer," "The When and How of Prayer," "Praying for Others," "Unanswered Prayer," will indicate the author's plan. He does not lay any claim to uniqueness or novelty in the discussion of this oft-treated theme. In sincere and compelling form the former dean of Christ Church Cathedral, Springfield, has brought together many helpful thoughts on the Christian's prayer life. The volume constitutes an attractive and useful manual of the devotional life.

"Something To Stand On"

By Lewis L. Dunnington
MacMillan Company, New York.
Price: $2.50.
Reviewed by Clarence F. Avey.

This volume of sermons seeks to answer the perplexities of the present college generation. It found its origin in subjects suggested by members of the student body at the State University of Iowa. Looking back over a quarter of a century, and then to the questions that trouble the contemporary student mind, one is impressed by the fact that these problems do not change greatly. In the simplest possible terms, this able pastor talks to the student mind. His discussions would be far too "modern" for many an orthodox or literal believer. But for those not afraid of change, here are interpretations of fundamental questions which do not destroy, but rather encourage and stimulate true faith.

"Jesus Then And Now"

By Willard L. Sperry
Harper and Brothers, New York.
Price: $2.50.
Reviewed by Emory S. Bucke.

Dean Willard L. Sperry of Harvard's Divinity School has produced another worthy book. This time the dean has made a careful and inspirational survey of the Jesus of history and has made careful notation of what men have thought Jesus said and meant for succeeding generations. New Testament scholars may disagree with Dean Sperry's historical sections and theologians may differ on the merits of the dean's interpretation, but for the most part we predict that the book will be recognized as one of 1949's best sources of intellectual and inspirational works in the field of Christology.

"Women Of Scripture"

By Arthur B. Moss
Woman's Division of Christian Service.
Price: 60 cents.
Reviewed by Charles D. Brodhead.

In clear and simple language, Arthur Bruce Moss, of John Street Church, New York City has interpreted 65 women in the Scriptures from Abigail to Zipporah. Some of them were major; others, minor characters, but all of them in the framework of the Biblical story and truth.

Church women will find these 145 pages helpful for their classes and circles and meetings and for their personal devotions. Each of the six chapters is followed by suggestions for further study. Mary Magdalene was not the penitent from immorality but "the agonized mental sufferer restored to blessed sanity."

"The Pastor And The Pre-Marriage Conference"

By Bishop Hazen G. Werner
Tidings, Nashville.
Reviewed by Clarence F. Avey.

In this modest pamphlet Bishop Werner, an expert in the field, has put down some basic thoughts in the very important matter of pre-marital counseling. It is obviously not possible in a booklet of 40 pages, to put down all the considerations involved, but here is an excellent start, especially for the pastor who has not given too much thought to this aspect of his ministry. The approach is sound, the content informing. A suggestive bibliography for both pastor and those approaching marriage is included.

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Getting A Kick Out Of Life

With the kind permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

Louis Pasteur, the great French scientist who discovered radium in that dramatic moment when he saw a strange light glowing in his test tubes, had a reverent sense of the presence of God in all natural phenomena.

One day a student came upon this great man bending low over his microscope. Coming up to him from the rear the student did not see the microscope and thought that he had discovered his professor at prayer. He was about to tiptoe out of the room when Pasteur raised his head and turned.

"Excuse me, sir," stammered the student, "I thought you were praying."

"I was, son," said the professor, returning to his microscope, adding as he continued watching the miracle on his slide, "All science, research and study is a prayer, a prayer that God will reveal His eternal secrets to us. For God does have secrets which he reveals only when man searches reverently for them. God did not make all of His revelations in the past. He is continually revealing Himself, His plans, and His truths to those who will search for them. Throughout the ages God's revelations are made to man through prophets, scientists, preachers, priests, poets, and musicians. There is beauty in God's universe, and He reveals that part of His nature through poets. There is melody, rhythm, and order in His universe and He reveals that through musicians. There is kindness, sacrifice, and love in His universe and He reveals that to little children, great lovers and kindly men and women. Yes, my son, I was praying. You were right. Research is always a prayer if it is done reverently."

The Parson Looks At Labor

Clair M. Cook

Chicago's Typos Go Back To Work

During the week of Sept. 18th, three million Chicago newspaper readers were gladdened by the overnight return of wide news coverage and readable printed matter. It was the first time since Nov. 24, 1947 that their five struck dailies had looked like those of the rest of America. Only one who has seen the scanty spot news coverage and the large quantity of less dated "filler" which has kept these papers in business (along with undiminished advertising) can sympathize with the Chicago public's long-suffering martyrdom now at an end. Publication has been managed by a staff of about 350 Varitypists, whose relatively meager copy has been put on photo-engraving plates for printing throughout the 22-month strike of Local 16, International Typographical Union (A.F.L.). They are now replaced by the 1500 compositors returning to work.

The 663-day strike, involving thirteen or fourteen million dollars in lost wages, is probably the most serious single labor-relations casualty caused by the Taft-Hartley law. That law denied to the I.T.U. its closed-shop policy of many years standing, and unlike others, Chicago publishers refused to co-operate with the union in maintaining or improving old standards. In the last few months, the strike has continued as a wait-and-see game only to give up at last on the imminence of Taft-Hartley repeal. The $10 weekly raise in the new contract, the first since 1946, brings compositors to $96.50 for thirty six and a quarter hours, with more for second and third shift workers.

The long strike has not weakened the Typos, whose craft solidarity is among the strongest in American labor. Nor has it been the financial hardship on the strikers that a steel or auto or coal strike is; strikers without other employment received weekly benefits from the union of $60 per week for family men, $40 for single men. Four hundred of the strikers left Chicago for other employment, but 350 of them are expected to return under the settlement terms. All told, the union's strike payments are said to total from eleven to thirteen million dollars, only one or two million less than the lost wages. Since 1946, the 80,000 working members have paid into the International's strike fund a total of about twenty million dollars.

The Chicago papers themselves made only a brief announcement of the settlement; full details appeared in the *New York Times*, but most papers gave only a brief dispatch saying the strike was ended. The complex issues, and the publishers' adamant attitude throughout 135 negotiating sessions, is a long story, one which involves an attitude reflected in the *Chicago Tribune's* headline of another story just after the strike ended — the old "smear technique" once so common in stories involving Negroes but now largely outlawed in ethical papers. The heading was something like this: "Steel Worker Accused of Murder." The fact that the man happened to belong to that union was as irrelevant to the story as the fact that he might have had red hair or a wooden leg.

The Leslie Vestry

September 18th marked the 28th anniversary of the Rev. William R. Leslie's pastorate at St. Mark's Methodist Church in Brookline, Mass. An inspiring service was held with 400 present and seven ministers taking part. President Daniel L. Marsh of Boston University preached the sermon on the subject "Some Beatitudes of a Faithful Pastor."

After the service, the congregation filed into the vestry for the unveiling of a plaque naming the vestry for the Leslies. The wording of the inscription on the plaque was as follows: "The Leslie Vestry Named in Permanent Recognition for the long and successful pastorate and devoted services of Dr. and Mrs. William Robert Leslie September 1949."

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No Rights For Error Or Truth Asserts Catholic

"Neither error nor truth can have rights, as such. Only people can have rights," said Father Robert Rouquette, S. J., discussing the position of the Roman Catholic Church on religious liberty.

"Is it not possible, while denouncing error *qua* error, to allow broad right of individuals to seek truth at their own risk, even given the danger of embracing error . . . collectively and sociologically?" asks Father Rouquette in his article in the September number of *Etudes,* Paris.

"This question once answered, we can go on to touch on another problem — supposing we have an ideal Catholic State, i.e. a state composed of a huge majority of believing Catholics determined to govern according to the Christian social ethic, would it be one of the charcteristics of such a state to prevent its citizens from falling into religious error? . . . The answer is not clear as has sometimes been claimed."

Analyzing the resolution on religious liberty adopted by the Central Committee of the World Council of Churches at its meeting in Chichester in July, Father Rouquette finds no cause for surprise that the declaration "shows no explicit sympathy for the persecuted Catholic Church." A reason for this attitude is the situation of Protestantism in Spain, which is "to a large extent denied the religious freedom" enjoyed by various confessions in most western states.

"We must realize that the Spaniards are only pushing to their extreme limit a number of principles admitted by the Catholic church in the first half of the nineteenth century and not yet discarded in so many words. On the other hand, in countries where the (Catholic) church is persecuted or outnumbered, Catholics do not hesitate to demand religious freedom in the name of the rights of conscience. We cannot but allow that our attitude is disconcerting for non-Catholics.

"Should we not make our choice between either stating the superior and exclusive rights of revealed truth, in order to request preferential treatment," asks Father Rouquette, "or, if we claim the benefits of this freedom of conscience, applying ourselves to considering it intellectually and to integrating it into our general doctrine of the relations between God and man? . . .

"There is in fact nothing which so alienates men's minds from Catholicism in the countries with a Protestant majority as this question of the legal intolerance of the explicitly Catholic state. . . . The argument runs, 'That's what would happen here if we allowed the Catholics freedom to develop and the opportunity of winning a political majority in our democratic states.'

"Legal intolerance appears today as an archaic phenomenon of which only a few examples remain — almost all of them incidentally, to be found in Protestant countries," comments the Catholic theologian, (high official posts closed to Catholics in Scandinavia, impossible for the King of England to be a Catholic, etc.) but even if restrictions imposed on Spanish Protestants have been exaggerated, "their position presents the Catholic conscience with a problem impossible to evade, which entails very serious practical problems, of considerable urgency, for world Catholicism.

"Is it possible to say that a definite stand regarding this question of legal tolerance has been taken by the higher Catholic clergy? . . . Have not the Catholic proponents of political intolerance come, in our time, to an impasse because they dig themselves in upon the principle that truth has rights and error has none?"

Despite the hesitancy of such institutions as the World Council "to display the slightest sympathy for persecuted Catholicism," Father Rouquette concludes that "it is one inspiration and one alone which breathes through Catholicism and the various tendencies represented by the World Council of Churches: Catholicism and ecumenism meet to proclaim with one voice that the activity of the state is likewise subject to the moral law and the judgment of the church."

Priest Is U. N. Delegate

New York (RNS) — The Rev. Jerome d' Souza, S. J., first Roman Catholic priest to be an official delegate to the United Nations, arrived here by plane from India.

Father d' Souza, an outstanding educator, was named to represent India at the current U. N. General Assembly meeting by Prime Minister Pandit Nehru. He is a member of the Constituent Assembly of the Central Government of India, a post to which he was elected in 1948 by the Madras Provincial Legislature.

Rector of Loyola College of Madras University, Father d' Souza was one of three public figures chosen to speak officially for India on the death of Mahatma Gandhi last year. He spoke as the representative of Christianity. The two other spokesmen represented the Hindu and Moslem faiths.

Father d'Souza was ordained in 1935, and prior to his appointment to Loyola College, served as rector of St. Joseph's College at Trichinopoly.

He was summoned to Rome last year by the General of the Jesuit order for consulta tion on educational problems in India an was subsequently sent on a tour of Jesuit in stitutions throughout Europe, where he lec tured in Indian educational problems.

Christian Family Practices

New York (RNS) — More than 100 sug gestions which families may use to hel create a Christian home atmosphere hav been compiled by Dr. Muriel Streiburt Curti a professor at Wellesley College, it was an nounced here.

The suggestions will be used by the Fed eral Council of Churches' Commission o Marriage and the Home as the basis for "Family Enlistment Campaign," which wi get under way this fall. The campaign wi have as its slogan: "Christianity Begins a Home."

Typical of Dr. Curtis' suggestions is th use of a Christian bulletin board to classif the day's news. She proposed that clipping in which Jesus might rejoice be marked i one color, and those He might deplore b marked in another.

To help the family get acquainted wit the Christian tradition of service, she recom mended the compilation of a "Christia honor roll." Such a list, she said, should co tain not only the names of great Christia saints and heroes, but also the names contemporaries admired by the family.

A Bible quiz was urged by Dr. Curtis as certain method of arousing the family's e thusiasm for Bible study. She also suggeste a missionary game, in which the family pr tends to be a missionary group living in foreign country. Each member of the fami would then describe his imagined day's wor

A number of helpful guides to assist far ilies in the observance of such tradition Christian events as Christmas, Thanksgivin Good Friday, and Easter were contained Dr. Curtis' suggestions.

Other proposals dealt with family praye and worship, church attendance, and su practical matters as spending money, lett writing, and family recreation. Suggestio were also listed on the elimination of ra prejudice and the fostering of tolerance an understanding of other creeds.

All the suggestions are divided into fo sets, dealing with family life, worship, se vice and study. Families deciding to follo some, or all, of the suggestions, will be ask

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o sign a formal declaration, which will be preserved in a place of honor in the church. The families adopting the plan will be known s "Enlistment Families."

An integral feature of the plan will be a weekly family council, where members will discuss not only the suggested projects, but hare one another's problems.

Dr. L. Foster Wood, executive secretary of he commission, emphasized that the suggestions were suitable for a family of any denomination.

Religious Authority Stressed

(Religious News Service)

NEW YORK — Religion based on authority was the main emphasis of a Eucharistic Congress held here under the auspices of the American Church Union in commemoration of the 400th anniversary of the Anglican Book of Common Prayer.

Twenty-eight Episcopal and Anglican bishops, 15 of them from other countries, participated in a solemn Eucharistic service at the Cathedral of St. John the Divine observed by six thousand worshippers.

The two-hour celebration of the Lord's Supper was preceded by a procession of more than 700 ministers and dignitaries, followed by 125 mitred prelates accompanied by their deacons.

The Congress was the first of six to be held in various cities, with others scheduled for Cleveland, Chicago, Fond du lac, Wis., San Francisco, and Seattle.

At the observance here the Eucharist was celebrated by the Right Rev. James P. De Wolfe, Bishop of Long Island. The deacon and subdeacon were the Right Rev. Robert E. Campbell, superior of the Order of the Holy Cross and retired Missionary Bishop of Liberia, and the Right Rev. Reginald Mallett, Bishop of Northern Indiana.

Presiding was the Right Rev. Charles K. Gilbert, Bishop of New York, while the Right Rev. J. W. C. Wand, Bishop of London, preached the sermon.

Dr. Wand stressed the note of authority reflected in the worship and rites embodied in the Prayer Book.

He dismissed as "nonsense" the view that "people can choose their own way in life without regard to any regulation except their own whims."

He charged that such a practice would lead to "complete anarchy in which everyone would do what was right in his own eyes, and we have our own experience as well as the teaching of the Bible to make us realize how impossible such a situation would be."

Pointing to the desire of individuals for social, economic and political security, the Bishop said it was "natural that in religion people should demand safety, and it is obvious that the outward conditions of that safety are most easily satisfied if they can say that they live within the age-long authority of the Church."

In the worship forms and sacraments of the Prayer Book, Dr. Wand continued, the Christian is able to discover that the "ideal" is not "vainly to be reached after, but something which is already potentially within us."

"The Christian who truly loves and understands the Catholic way of life knows that the ideal is not some will-of-the-wisp," he concluded, "but the real life of Christ united with his own."

Missionary Sunday

October 23, 1949

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PERSONS

Mrs. Carleton Lacy, wife of Bishop Lacy of Foochow, China, has taken an apartment at 323 Commonwealth Ave. in Boston to be near her daughter, Eleanor, who graduated last June from Swarthmore College and is now on the staff of the Women's Reformatory in Framingham, Mass.

The appointment of John Sullivan, former Secretary of the Navy, as general chairman of Brotherhood Week for 1950, has been announced by the Rev. Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, sponsors of Brotherhood Week, to be observed next February 19-26.

Mrs. Marie Noble Shreyer, wife of Dr. Montgomery J. Shreyer, registrar and professor of New Testament at Westminster Theological Seminary, Westminster, Md., died on Sept. 24th at University Hospital in Baltimore. Funeral services were conducted by her pastor, the Rev. Eugene C. Woodward and President Lester A. Welliver of the seminary.

A formal Service of Dedication of Grace Friendship House was held on Sunday, Sept. 11th, by the members of the Grace Methodist Church of St. Louis, Missouri. The first floor of the Friendship House includes space for a nursery for children under two years, and the living room, dining room and kitchen facilities are available for use by the various organizations of the church.

The Rev. and Mrs. William Vastine of Windsor, Conn., announce the birth of a daughter, Ruth Chalfant, their third child. Mrs. Vastine is the former Louise McConnell, daughter of Professor and Mrs. Charles M. McConnell of Newtonville, Mass.

65th Wedding Anniversary

Sixty-five years ago, October 29th, Mr. and Mrs. Albert Denton Locke were married in Newton Upper Falls Methodist Church by Mrs. Locke's father, the Rev. Austin F. Herrick, pastor of the church from 1883 to 1886. He was assisted by Mrs. Locke's two brothers, the Rev. Austin H. and the Rev. Ernest P. Herrick, also by Mr. Locke's cousin, the Rev. Willard P. Perrin. A cousin of Mr. Locke's played the wedding march.

Mr. and Mrs. Locke have lived in Newton and in Bethlehem, N.H., during all the intervening years. Until recently Mrs. Locke was quite active in the ladies affairs of the First Methodist Church of Newton Upper Falls. Mr. Locke retired from business three years ago, and the couple now reside at 108 Nehoiden Road, Waban, Mass.

Wayne Moody of Lynn, Mass., a member of the Lakeside Methodist Church who is studying to be a Methodist minister, received the Bouquet of the Week from the *Lynn Item* on Sept. 6th. Blind from childhood, Mr. Moody is a graduate of the Perkins Institute for the Blind in Watertown, Mass., and is now in his second year at Union College in Barbourville, Ky. He is a licensed local preacher and on several occasions has occupied the pulpit of the Lakeside Church.

The Rev. Albert W. Jackson of Rockville, Conn., reports that his brother left Australia on Sept. 20th en route to Lake Success, New York, as one of the Australian delegates to the U.N. He will visit the Jackson home in Rockville while in this country. His son, Murray is now in London where he has just been made, after examination, a member of the Royal College of Physicians (M.R.C.P.).

Boston University School of Theology will hold its annual reception for students on Thursday, Oct. 6th. The faculty will begin greeting the students promptly at 8 p.m.

Missionaries Are On "General Gordon"

A cablegram from Bishop Ralph A. Ward, from Shanghai, China, notifies the Board of Missions and Church Extension that the following Methodist missionaries are on the "S.S. General Gordon" which left Shanghai late in September, and is now en route to the United States via Hongkong and Japan:

Professor Joseph W. Dyson, of Soochow; the Rev. Lyman L. Hale, of Nanking; the Rev. and Mrs. Charles F. Johannaber, of Shanghai; the Rev. Walter B. Nance (retired); Mrs. A. N. Steward, of Nanking; Mrs. J. C. Thoroughman and two sons, of Soochow; Edward Winter, son of the Rev. and Mrs. C. E. Winter, of Hinghwa; Miss Mary Grace Kesler, of Chinkiang; Miss Pearle McCain, of Nanking; Miss Etha M. Nagler, of Chinkiang; Miss Mary B. Winn, of Soochow; the Rev. Tracey K. Jones, of Nanking, going to Honkong; Miss Margaret Swift, of Chekiang, going to Japan; and Miss Lillian Knobles, of Soochow.

Madison, N.J. — Dr. Clarence T. Craig will speak on "Methodist Emphases in Theological Education" at Drew University's annual Founders' Day exercises Thursday, Oct. 13th, at 2 p.m. It will be his first major address on the campus since he became dean of Drew Theological Seminary on Sept. 1st.

The offices of the Japan International Christian University Foundation will move on Oct. 1st from the present location in the Church World Service Building, 214 East 21st Street, New York, to more commodious quarters in the Kenny Building, 23rd Street and Fourth Avenue. The address will be 44 East 23rd Street, New York 10, New York. The move which is being made to meet the need for additional space and a more central location will give to the Foundation twice the room it has at present and place it within a few feet of the subway and two bus lines.

Miss Laura Temple, who served for thirty five years as a missionary of The Methodist Church in Mexico, and who retired in 1938 died in Mexico City on June 23, 1949, at the age of 83. A native of Hazen, Penn., she was educated at the Edinboro State Normal School, and Allegheny College from which she received the M.A. degree. She first went to Mexico in 1903. She built the Sarah L. Reen School, in Mexico City, and was identified with it and with other educational institutions for the remainder of her life. For some years she served as a member of the government Board of Education in Mexico.

Putman Pipe Organ

At a special service of dedication at the Methodist Church of Putnam, Conn., a new pipe organ was dedicated on Sunday, Sept. 11th. With this the last objective has been reached toward a modern and complete building for the people of this community.

Bishop John Wesley Lord read the Litany of Dedication and preached the dedication sermon on the theme, "The Mission of the Church." A booklet containing the dedication service, pictures of the clergy, organ and church building and also a complete listing of all donors was given to each member of the congregation.

Music for the dedication was furnished by the church choirs under the direction of Mrs. Clayton H. Shaw. In the evening there was an organ dedication concert by Gerald F. Frazee of Wellesley, Mass.

The Rev. Percy Franklin Smith is the present minister of the church and served the church in West Abington as a student supply pastor before going to Putnam in 1948.

Finland W.S.C.S. President Tours U.S.A.

Mrs. Signe Nyquist, president of the Woman's Society of Christian Service in Finland recently arrived in the United States for a speaking tour. Mrs. Nyquist, the wife of the Methodist pastor in Gemlakarleby, Finland, represents the 914 members of the 27 woman's societies in Finland.

In her lectures to Methodist women's groups she will report on the work of the W.S.C.S. in Finland, and will tell of her experiences during the war when she took over the pulpits of her husband's churches he was in the army.

In a recent press interview Mrs. Nyquist expressed her appreciation of the relief packages of food and clothing sent to her by church groups in America. She stated that in her travels here she intends to study the

unctions of the W.S.C.S. in order to further he work of Methodist women in Finland.

The daughter of a Lutheran lay preacher, Mrs. Nyquist was born and reared in Kongsberg, Norway. She joined The Methodist Church as a young girl. Shortly after her marriage she went to Finland with her husband. They have three children.

Grace Church of St. Louis, Mo., has welomed to the position of full-time Minister of Music, Dr. Robert W. Magin. In background and preparation Dr. Magin is well quipped for the work at Grace Church. His special training includes the earning of he degrees of Master of Sacred Music and Doctor of Sacred Music at Union Theological Seminary, New York, in addition to a course n orchestral conducting at the National Orhestra Association of New York and two ears study in Paris, France. He comes to Grace Church from Park Congregational Church, Grand Rapids, Michigan, where for our years he directed five full choirs, inolving 250 choristers.

Next March at the time of Founders' Day he new Boston University School of Theology and the Daniel L. Marsh Chapel will e formally dedicated. At this time there will be an impressive three day Institute on "Religion in a World of Tensions." This nstitute will absorb the customary three day Conference on Preaching held in the fall. Many areas of social and religious conflict will be explored in this institute with leadership by outstanding national and internaional personalities.

Publisher Speaks To Union

Dr. Roy L. Smith, one of the two agents of the world's largest religious publishing house, The Abington-Cokesbury Press, will be the speaker at the first meeting of the Boston Methodist Social Union on Monday, Oct. 17th, at Brown Hall, New England Conservatory of Music. Prior to his election in 1948 to the position of Publishing Agent of The Methodist Publishing House, Dr. Smith served for nearly ten years as editor of Methodism's official paper, *The Christian Advocate.* He is an ordained minister of the church and has been known for many years as one of the outstanding crusaders of Methodism. He is the author of many books on religious themes and with a background of extensive world travel, he has earned a reputation as an authority on international affairs; his crusading against the alcoholic beverage business has placed him in constant demand as a speaker for the cause of temperance. At the present time he travels throughout the United States representing the interests of the Methodist Publishing House.

Mr. James Farr, prominent Boston attorney and active Methodist layman, will preside at the union's meeting. A social hour will begin at 5:30 p.m. and the dinner will be served at 6:30 p.m. All Methodists in the Greater Boston Area are eligible for membership by paying $1.50 per year dues. Dinner for members costs $1.65 and $2.00 for nonmembers. Reservations must be in the hands of the secretary, Mr. Clintice L. Cowan, 45 Boutwell St., Dorchester, Mass., (Telephone TA 5-9122) no later than Friday, Oct. 14th.

EVENTS

Dwight F. Faulkner

Lester L. Boobar

The Rev. Dwight F. Faulkner, a retired member of the Maine Conference, passed away on Sept. 15th after a long illness. Born at Turner, Me., on Feb. 8, 1866, the son of John and Sophronia Faulkner, he was a direct descendent of one of the old Boston families. His great uncle, Dr. George Faulkner, was, with his wife, donor of the Faulkner Hospital, Jamaica Plain, Mass.

Mr. Faulkner was married on May 28, 1887 to Mary Anne Dobson of Houlton, Maine, whose father was one of the original settlers of that Aroostook town. A graduate of Boston University School of Theology, Mr. Faulkner became a member of the Maine Conference in 1895 and served churches in Rumford Falls, Kittery, Gorham, Saco, Madison, Sanford, Lewiston and South Paris. He was twice appointed to the Gorham charge, and after retirement in 1928, he made his home there.

Surviving are his widow, Mrs. Mary Anne Faulkner; one son, Dwight F. Faulkner, Jr., Rye, N.Y.; two daughters, Mrs. Donald M. Gilbert and Mrs. Frank D. Close of New York City; five grandchildren and five great grandchildren.

Funeral services were held on Saturday, Sept. 17th at the School Street Methodist Church in Gorham, Me., which Mr. Faulkner had served as pastor and where his wife's membership and his own quarterly conference relationship were held. The service was conducted by the pastor, the Rev. Hayward S. Thomas and the Rev. Lester L. Boobar, superintendent of the Portland District. Interment was in the Turner Village Cemetery.

Maple Syrup To The Bishop

A recent event in the Vermont Green Mountain Parish, including the Community Baptist Church, Montgomery Center, the first Congregational Church, East Berkshire, the Memorial Congregational Church, Enosburg, the Second Congregational Church, Berkshire, and the Methodist Churches of Montgomery and Richford, Vermont, was a meeting of the Bishop G. Bromley Oxnam chapter of the Junior Comrades of the Way. The group met on Sunday afternoon, Sept. 18th, with Bishop Oxnam as their guest. A gallon of Green Valley Vermont Maple Syrup was given to Bishop Oxnam as a token of welcome.

The Junior Comrades group functions in the Richford Methodist Church as a membership training program in which three years of preparation is given starting with the sixth grade.

At the anniversary service of the church, Bishop Oxnam received four and confirmed thirteen of these young people into the church.

Pictured above are members of the official boards of the Richford and Montgomery Churches, members of the Green Mountain Parish Council, and representatives of the First Baptist Church in the group which greeted Bishop G. Bromley Oxnam as he arrived for the anniversary service of the church.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Divine Continuity

This week is doubtless different from any other week of the year in the lives of thousands of people because last Sunday was World-Wide Communion Sunday.

I know several families who went to church on that Sunday, contrary to their usual custom. One man said, almost apologetically, "Well, I sort of felt that we would be out of step with the Christian World if we didn't go. I got to thinking of all the churches I have attended in my many years of traveling, and I decided that, in some unexplainable way, the people in those churches would be expecting me to be with them, at least in spirit."

That was a new thought to me, and set me to enumerating the churches I have known, where people I have loved have worshiped, or where I have made pleasant acquaintances. I knew that all these churches would be taking part in a world-wide celebration which has continued in a Divine continuity since a few gathered in an upper room almost two thousand years ago.

There was the little Church-of-England on a side street in Paris where I sat for a few hours on a warm August Sunday. That would be part of the world-wide celebration. and the church across the world in San Francisco, where I had my first experience with an earthquake. Whether the earth trembled or not that congregation would remember the words "This do in remembrance of Me."

The little Chapel-of-Ease in South Carolina (How I loved that quiet church under the great oaks!) would have its handful of worshipers, led by a clergyman who would drive from Charleston to lead them. I remembered the winter I spent traveling in the South. I worshiped in a Presbyterian church in Virginia, a Methodist church in Florida, a Baptist church in Georgia and a Church of Christ in North Carolina.

Of course I remembered tenderly the little home church in the Green Mountains, and the church in Detroit, the rector of which read so touchingly for us, as we stood at an open grave:

"Father in thy gracious keeping
Leave we now thy servant sleeping."

World-Wide Communion Sunday is a sacred time of remembering. From the long space of centuries to the little span of our own lives its benediction covers the nations. All homes everywhere must feel its influence.

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Heads Chicago Methodists

Chicago, Ill. — Dr. Matthew W. Clair, pastor of the Saint Mark Methodist Church, was elected president of the Chicago Methodist Ministers Association recently, at the fall organization meeting held in the Chicago Temple (Methodist). This is the first time the Chicago Methodists have elected a Negro to head their ministerium.

Dr. Clair is serving his ninth year as pastor of Chicago's Saint Mark Church, coming here from a professorship in Gammon Theological Seminary, Atlanta, Georgia. He is a son of the late Bishop Matthew W. Clair, of The Methodist Church.

On A Wide Circuit

W. W. Reid

The Steelworker Case

Do we all agree on these propositions: that the welfare of human beings should be the greatest concern of man; that work is good only in what it contributes to man's well-being; that the machine should be man's servant in reaching desirable human goals — never man the slave of the machine?

If we accept these propositions, then we may understand the steps which the United Steelworkers of America are trying to take to implement them through social insurance, and pensions upon retirement and disability. Listen to Philip Murray, the Union president, as he presents the steelworker's case:

"Surely, no one questions in this day and time that workers are entitled to a decent standard of living in return for their labor. This must obviously include provision for illness, accident, old age, and death. If workers received much higher wages they could, by one means or another, do much more than at present to protect themselves against the consequences of these contingencies. But there are some contingencies against which an individual, no matter how high his wages, cannot secure effective protection and in any event, wages are barely sufficient to maintain a minimum standard of living while workers are in good health and at work. What is needed is both higher wages and arrangements by which the workers in the steel industry can secure, on a group basis, the protection against the hazards of life which are essential for their well being.

"Decent provision for workers and their families, not only while the worker is in good health and on the job but when he is too old to work, or is incapacitated by illness or injury, is a legitimate cost of production. It is the most legitimate of all production costs. The worker is essential, more essential than any other element in production. Particularly in a heavy industry like steel, with its accidents, occupational disease and wearing out processes, workers do not last forever. They become worn out physically and occupationally. Finally, the worker is too old to work and too young to die. He must live in destitution or become a public charge. The cost of his care should be placed squarely on the industry which used his labor and exhausted his sinews.

"When the wage earner in a family dies the lot of his dependents, and their inability to look anywhere but to the employer, is quite the same, whether death is due to occupational accidents or non-occupational causes. To differentiate between these two situations finds no support in humanity or economics or reason. Now the steel industry does only what the law forces it to do. It refuses to meet obligations of precisely the same sort where not covered by the letter of the law. Thus the only group life insurance which the industry provides, with few exceptions, is paid for almost entirely by its employees.

"The Steelworker wants and is entitled to protection and security, paid for by the company. Whether his illness or disability occurs as a result of his job, or for any other reason the steelworker wants medical, hospital and surgical care provided without having to exhaust his savings, borrow money or go in debt.

"The growing demand of workers for security programs gives American employers a chance to demonstrate the kind of leadership which the world today seeks from the United States.

"We will no longer tolerate the double standard whereby machines are preferred over men. Every well-operated company sets aside money for depreciation, repair, and replacement of machinery. Only infrequently, however, does it make similar provisions for the care of its employees — human beings. The average worker, in this respect, is treated far more shabbily than the tools and equipment to the productive process. Furthermore, they have dignity as human beings. The time has come for industry to stop treating its machines better than its workers."

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World Service Progress

CHICAGO — The 31 carefully chosen lay-men and ministers charged with oversight f the central receiving and distributing easury of The Methodist Church and the xpenditures of the numerous benevolent gencies, left here after three days of inten-ve work, Sept. 19-21, unanimously en-ouraged by progress reported.

With no high pressure campaigning or any romotion that would not fit into the regular, n-going program of the church, Methodists ave in the first year of the new quadren-ium for all causes served by the General ommission on World Service and Finance, 1,823,902 more than in the previous year.

Dr. Thomas B. Lugg, executive secretary nd treasurer of the commission reported ifts of $7,672,359 for World Service on ap-ortionment, a 12.39 per cent increase over 947-48. The receipts for 1948-49, he said, are 29.43 per cent increase over the annual ap-ortionment for the previous quadrennium.

"The total giving to World Service agencies or the last fiscal year includes World Ser-ice special gifts (including Advance Fund ission specials) $1,353,414 and a Week of edication offering (up to May 31st) of $788,-72. The total for general benevolences was 9,813,847," Dr. Lugg reported. The Episco-al Fund and the General Administration und brought the total handled close to the 12 million mark.

Each board and commission dependent pon the World Service Commission for its upport, as well as the commission itself, rought for review the full reports of the ex-mination of their books by certified public ccountants. Laboriously commission mem-ers assigned to each agency studied the fig-ires, asked questions of the executive sec-etaries and satisfied themselves not only with he accountant-attested regularity of all trans-ctions but with the wisdom of the policies which lay behind disbursements.

Bishop Clare Purcell of Birmingham, Ala., resident of the commission, and Bishop J. Ralph Magee of Chicago, vice president, di-ided chairmanship honors. Charles A. Jones f Columbus, Ohio, is the recording secretary. Two other bishops were present, represent-ng interests to which they are related: Bish-p W. W. Peele of Richmond, Va., spoke in ehalf of the Commission on Chaplains and he Committee on Camp Activities. He urged he importance of the Fellowship of Suf-ering and Service and the offerings taken on World Communion Sunday and other com-nunion Sundays upon which these interests are dependent. Bishop Titus Lowe of New York, who heads the Methodist Committee for Overseas Relief, represented this philan-thropy.

The close liaison between the World Ser-vice Commission and the general agencies was apparent at three points. First, commis-sion members especially assigned, spent a sub-stantial part of the first day in reviewing the presentations and interviewing the executives of the several boards. Next, the board sec-retaries were each given 15 minutes in which to represent his interests to the entire group. Third, delegations of World Service Com-mission members who had been assigned to visit the annual meetings of the agencies shared their impressions in verbal reports with the entire commission. "The best place in Methodism to become acquainted with Methodism is the World Service Commis-sion," Bishop Purcell told his colleagues.

Exhaustive studies of Methodist giving ap-pear in the report volume presented by Dr. Lugg. One breakdown, illustrated by graphs, showed the following proportionate distribu-tion for the entire church: ministerial support, 28.3 per cent; paid on debt, 2.8 per cent; buildings and improvements, 26.8 per cent; current expenses, 25. per cent; ratio benevo-lences, 5.7 per cent; all other benevolences, 11.4 per cent.

A chart showing per capita giving to World Service placed the North Indiana Conference highest among annual conferences and the Syracuse Area at the top of the list of epis-copal areas.

Four new executive secretaries of general boards made their first presentations as such to the World Service Commission: the Rev. Dr. Eugene L. Smith of New York, executive secretary of the Foreign Division of the Board of Missions; Chilton G. Bennett of Chicago, executive secretary of the General Board of Lay Activities; the Rev. Dr. John O. Gross of Nashville, executive secretary of the Divi-sion of Educational Institutions of the Board of Education; and the Rev. Dr. Caradine R. Hooton of Washington, D. C., executive sec-retary of the Board of Temperance.

The Rev. Dr. E. Harold Mohn, executive director of the Advance for Christ and His Church, was described by Dr. Lugg as hav-ing "show a superior grasp of the problems involved in setting up the new quadrennial program." He stated that the Advance leader "has moved with surprising speed . . . into a great and challenging mobilization of the entire church." Dr. Mohn addressed the Com-mission on the Advance and presented the eight booklets on "Our Faith."

The commission voted approval of Meth-odist co-operation with the "One Great Hour" broadcast, March 11th, on certain conditions recommended by the Advance committee.

"You can say that God is love. Or you can say that God is the one, good, eternal, creative person, imminent in nature and history, and also transcendent above all nature and history as purposer and judge. If you prefer the shorter, the three words 'God is love' carry all the richness and meaning of the longer definition, and more."

• • •

"Our Faith in God," The Advance for Christ and His Church, 740 Rush St., Chicago, Ill.

Dr. Chappell Retires To Write

NASHVILLE, Tenn. — Dr. Clovis G. Chap-pell, one of America's outstanding preachers and writers, retired as minister of the First Methodist Church of Charlotte, N. C., at the annual meeting of his conference in Winston-Salem, September 21-26.

Dr. Chappell has been preaching for 41 years, 32 of them in downtown churches in Washington, D. C., Birmingham, Ala., Mem-phis, Tenn., Dallas and Houston, Texas, Ok-lahoma City, Okla., Jackson, Miss., and Char-lotte — to set an all-time record for Methodist metropolitan ministry. He has written in that time 25 best-selling religious books and his 26th, "When The Church Was Young," will be published early in 1950 by Abingdon-Cokesbury Press of New York and Nashville.

Although he will not reach the official re-tirement age for five more years, Dr. Chap-pell is stepping down in order to devote more time to his writing and to make himself available for preaching-at-large assignments, which have been urged on him with increas-ing frequency in the past few years.

Other Chappell books include "Questions Jesus Asked," "Faces About The Cross," "Liv-ing Zestfully," and "Ten Rules For Living." Magazine reviewers have commented as fol-lows on Dr. Chappell's literary career:

"You can take it for granted that Dr. Chap-pell's writings are always readable, intelligent, and helpful."

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On The Passing Of James Whitcomb Riley

Daniel L. Marsh

O gentle poet of the heart,
  O friend of crowds and solitudes,
O master of an artless art,
  Interpreter of Nature's moods:
A sense of loss, beyond repair,
  Like sultry night oppresses me
Since you have gone from Here to There,
  And I no more your smile shall see.

You taught me how to use my eyes,
  To see the handiwork of God
In plainest birds that climb the skies,
  In humblest flowers that dot the sod.
The hearing ear you gave to me
  To understand the faintest tone
Of Nature's lilting melody
  In brook and breeze and drowsy drone.

The crimson foam of clover-bloom,
  The cool, green gloom of grassy glade,
The honeysuckle's sweet perfume,
  The wealth of tangled shine and shade,
The morning, diamonded with dew,
  The garden of old-fashioned flowers —
All these, and more, have been made new
  Because of you, O friend of ours!

O gentle poet of the heart,
  Seeing beyond both time and sense,
O master of the highest art,
  Interpreter of Providence,
A sense of joy, and not despair,
  Like spring-time wind caresses me:
Since *you* have gone from Here to There,
  There must be immortality!

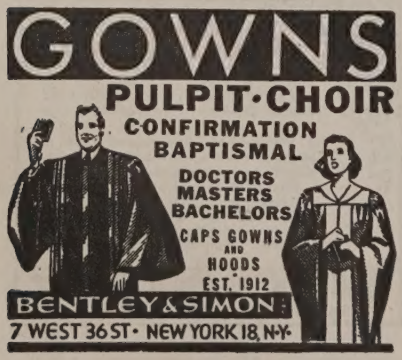
James Whitcomb Riley

(Continued from page 3)

his work rings true to the great fundamentals of the Christian faith. One of his longer productions is "The Rubaiyat of Doc Sifers," written in the same verse form as Omar Khayyam, but it is the direct opposite of the epicurean pessimism and cynicism of the Persian poet. In a sense Doc Sifers is Riley himself expressing his faith as he pictures an old, God-fearing country physician answering the infidelity of the loafers about town. Senator Albert J. Beveridge remarked, "There are some of us who owe a great deal to James Whitcomb Riley for that priceless thing, an unquestioning faith in God and Christ and immortality." Every reference to God, Christ, the Cross, or any other doctrine is spoken with due reverence. His "Prayer Perfect" and "Ike Walton's Prayer" ideally have the true emphasis of the soul's attitude to God.

The question arises, What is the Hoosier bard's place in the realm of American literature today? His fellow Indianian, Meredith Nicholson, says, "All that he has written is welcome, for he is a preacher of sound optimism and a sincere believer in the final good that comes to all." George Ade, another Hoosier, writes, "He was cast in a special mold. He had his own point of view on every subject, his own passionate preference and prejudices, and a manner of expressing himself so individual that nothing he said seemed trite, usual, or commonplace." William Lyon Phelps' estimate was, "Riley was a man of his works. He was kindly, lovable, full of fun, generous, a loyal and devoted friend. He was one of the best men I have ever known." Edwin Markam eulogizes him thus: "Riley's rhymes and rhythms will long be the friendly roadside companion of the common people." Bishop Edwin H. Hughes declared, "The world claimed him, putting him in the 'Encyclopedia Britannica' and in its 'Best Literature.' He spoke in such language of loving insight that the universal heart was made to say, 'How hear we every man in his own tongue wherein we were born?'" William Allen White in his autobiography lauds Riley, saying it was with great delight he discovered his verse. Edgar Lee Masters in an extended article praised him and his theories of life. His permanency is tested by the fact that most anthologies include one or more of his writings.

Whatever those outside Indiana may think of him, he is everlastingly enshrined in the hearts of his native state. In Greenfield stands his monument, with the old homestead on U S 40, visited by hundreds each year. In the capital city are the Lockerbie Street home, the James Witcomb Riley public school, the Indianapolis Public Library with a room bearing his name and inscriptions honoring him on its walls. The New York Central railroad's crack train, traversing the state from Chicago to Cincinnati, is called the "Riley," as is the banquet room in the Claypool Hotel. Hostelries in both Greenfield and Indianapolis are named for him. The capital city's largest cemetery is Crown Hill where on the crest of its highest elevation rests the body of the poet. Above all these memorials in honor of the Indiana lyrist is the James Whitcomb Riley Hospital for Children, a unit of the Indiana University Medical Center in Indianapolis, dedicated on his birthday, October 7, 1942, of which there is none finer in the United States for ministering to the little ones of whom he wrote so winsomely.



Dr. Jones At Malden

The world-famed evangelist, Dr. E. Stanle Jones, will spend a week at Malden, Mass from Oct. 9th to 13th. Following an inter sive campaign of visitation evangelism, D. Jones will conduct a preaching mission Malden's First Baptist Church, sponsored b the twenty Protestant churches of that cit The Rev. Harry B. Hill, minister of Cent Methodist Church, is chairman of the ci committee.

In addition to preaching each evening du ing the evangelism week, Dr. Jones will mak addresses in Greater Boston in the followin order: Boston Ministers' Meeting, Church the New Jerusalem, Boston, 10:30 a.m., Mo day, Oct. 10th; Boston University School Theology, 10:30 a.m., Tuesday, Oct. 11th Malden Kiwanis and Rotary Clubs joi meeting at noon, Thursday, Oct. 13th; Radi address on Boston's Station WEEI at 3: p.m., Thursday, Oct. 13th; Andover-Newto Theological School, Newton Center, 10: a.m., Friday, Oct. 14th.

To Aid The Handicapped

This week, Oct. 2nd through 8th, w mark the fifth annual observance of Nation Employ the Physically Handicapped Wee as proclaimed throughout the nation by Pre ident Truman.

"N-E-P-H Week," says Mr. James H. Su livan, Boston District Superintendent of t Division of Employment Security, "presen a challenge to all of us to make sure th every person in this community is ma aware of the job problem of the handicapp and what the community can do to solve Our main objective is to be able to provi job openings for all handicapped persons see ing employment in this vicinity. Our se ond goal is to stimulate the use of vocation rehabilitation opportunities by handicapp persons, who, at present, are not ready f employment.

"Our slogan for N-E-P H Week — *Hi The Handicapped — It's Good Business.* W want every citizen to realize that hand capped workers are assets to the entire co munity, when they are employed in jo which utilize their abilities. Actual produ tion records of handicapped workers ha proved that they are just as efficient, reliab and versatile as non-handicapped worke when they are placed in suitable jobs."

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Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

The University of California has not permitted speakers on religious and other public problems to appear on its campus platforms during the past five years. Only members of the university faculty could secure permission to appear before the student body in connection with such topics.

The rule has now been relaxed by officials of the University of California who said, "(We) recognize a responsibility to invite or approve the inviting of qualified outside important public speakers on various problems, including religious and political problems, for the purpose of promoting the intellectual development of the students."

+ + + +

With the passing of time, we are tempted to assume that the refugee problem in Europe is solved. Such is not the case. It is reported by Church World Service that the refugees of Europe are the forgotten people of the world today. There are more than ten million refugees in Germany alone. In the Schleswig-Holstein area, half of the people are refugees. They have no homes, no jobs, no nation to which they can appeal — and no hope for the future.

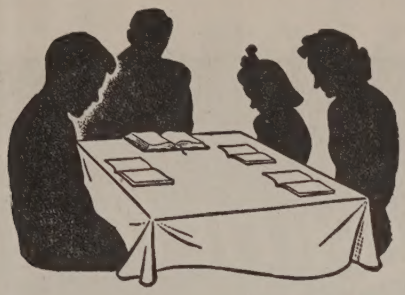
Church World Service officials point out that there are not enough agencies in existence to take care of these people. Between four and five hundred new refugees turn up in the American sector of Berlin every day. Most of them come from the Communist dominated countries of eastern Europe. These people are screened as rapidly as possible, but it does not take much imagination to see that red-tape and routine would be inevitable — and as a consequence, hundreds of people are simply left to stand in line and wait — wait for something, but no one knows what that something is to be.

The Rev. John Deutschlander reports to Church World Service that Berlin has shopping districts with window displays of every kind of food and garment, but he claims that these displays are only for the few because it is quite impossible for most people to purchase what the market has to sell.

On this score, he urges the churches to support their relief agencies, for these agencies can assist people (temporarily at least) without delay caused by red-tape and clearance detail.

+ + + +

In Poland the Roman Catholic Church has signed an agreement with the Communist government there which will lead to the rebuilding of thirty churches which were damaged during the war. This is the first time since the beginning of the church-state conflict in Poland that the Catholic Church and the government have entered into any formal agreement.



FAITH IS A FAMILY AFFAIR

It is said that life insurance has a tremendous stake in the family. When the family goes, life insurance goes. The whole philosophy of our democracy is based on the family as the basic unit. And faith is a family affair. More than all others, Christians have a stake in the family.

To keep alive the family faith calls for a positive plan. Regular church attendance, daily prayers, Bible reading and meditation are the foundations of faith in countless homes. With the aid of The Upper Room families have the strength and inspiration that comes from daily devotions at the family altar. Join this world wide company of those who use The Upper Room each day. Your loved ones and friends can join you—send them copies of the current issue or subscribe in their names.

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The Protestant Churches in Poland are rapidly pressing their efforts to become self-supporting. A report from The Methodist Church in that country claims that during the past year there has been an increase in membership and voluntary church support is about half again as much this year as last. The chief difficulty reported by the Polish Protestants is their shortage of ministers. They are attempting to meet this difficulty by setting of training schools for candidates, but it will be some time before any noticeable supply from this source is secured.

Bishop Francis J. McConnell, retired, is chairman of a national council which is sponsoring a World Parliament of Religions which will be held in New York beginning Oct. 25th. Leaders of the various religious groups of the world will discuss such topics as freedom, religious liberty, music, art, immortality and so forth. The difference between this group and the World Council of Churches is that the World Council represents only those of Christian faith; the World Parliament will find representations from religions other than Christian.

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